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JEWISH CHRONICLE.

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FOR

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MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. McGREGOR, A.M., EDITOR.

בחכו נחכו עמי יאכור אלהיכם:
 א להיכם: Is. xl. 1.
 א לשתחף בא των 'Ικδαίων ἐςιν. John iv. 22.
 Through your mercy they also may obtain mercy. Rom. xi. 31.

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THE JEWISH CHRONICLE.

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This monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted exclusively to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

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FRIENDS OF ISRAEL SOCIETY.

Any lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a elergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the American Society for Meliorating the Condition of the Jews, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

JEWISH CHRONICLE.

Vol. VIII.]

NEW-YORK, OCT., 1851.

[No. IV.

FIGURATIVE LANGUAGE OF THE SCRIPTURES.

GEN. xlix. 13: ZEBULUN. "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." The only figure in this prediction is, "he shall be for an haven of ships;" to live on the sea-board, and to become a commercial people. Zebulun is conceived to be a harbor for ships. When made literal, it would be, "He shall become a maritime and commercial people."

ISSACHAR. "Issachar is a strong ass, eouehing down between two burdens. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and beeame a servant unto tribute." Issachar, from eertain characteristics, is called an ass, and is accordingly described. The passage is therefore figurative. As an ass is a strong, servile, and hardy animal, and hence chosen to bear heavy burdens, and may be persuaded rather than goaded to service; so Issachar, in his social struggles with the nations, perceiving it to be for his advantage, and disliking continual turmoil, accepts offers of capitulation from the enemy, gives up his independence, becomes tributary to a foreign government, and settles down to enjoy the blessings of a servile peace. Such a disposition and actions were to be characteristic of his descendants.

Dan. "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." The unsuspecting traveller passing on his way homeward, busy with endearing reflections, has his steed suddenly cheeked in his course. He looks ahead to ascertain the cause, and to his utter amazement, sees a formidable serpent clevating his head to strike the fatal blow. Or, his steed gives a sudden leap forward, and he is thrown backward upon the ground. The cause is seen to be an adder clinging to the horse's heels, inserting the deadly poison. Dan, like a serpent, cunning, crafty, concealed, surprises his enemy, overcomes him, and carries him away captive; or like an adder, he emerges from his concealment, strikes a blow, and confounds his enemy before he is aware of the presence of an antagonist.

The prediction describes the course that was to be pursued by the descendants of Dan in all their political and moral conquests.

Gad, a troop shall overcome him; but he shall overcome at the last." This is figurative only in putting one event for many. "A troop shall overcome him," put for "troops continually harassing and overcoming him." Literally, Gad, in his continual and protracted strifes with the neighboring hostile tribes, although repeatedly overcome, shall at last subdue them and remain conqueror.

Asher. "Out of Asher his bread shall be fat, and he shall yield royal dainties." Here "bread" stands for the common necessaries of life, and "fat" for abundance, and "royal dainties" stand for the luxuries of life. Asher is conceived to be a rich country, productive of both the necessaries of life in abundance and of the luxuries. Literally it would be: Asher shall possess a rich country, from the soil of which he shall produce articles in abundance that supply the wants of man and add to his luxuries.

Naphtall. "Naphtali is a hind let loose: he giveth goodly words." A hind is a female deer. "Let loose," denotes a release from confinement. The hunter pursues her to retake her. Fretted and tired, she pauses and faces her pursuers. Flushed with hope of success, they press forward to seize the prize, but just at the favorable moment she turns and bounds away in the distance. Naphtali, like the hind, having escaped the enemy, keeps on his guard against being retaken. With conciliatory words and conduct he flatters the enemy with the deceitful hope that he will yield up the contest and submit to their authority. But this stratagem is only to gain time and strength to elude their grasp. Naphtali shall defeat his enemy by his consummate and cunning policy, never coming into close engagement, but wearing them out by sudden and unexpected movements.

Joseph. "Joseph is a fruitful bough, [or the shoot of a fruit-tree—Hcb.,] a fruitful bough by a well; whose branches run over the wall." The young sprout is planted by a fountain. The soil is rich and deep; the moisture from the fountain keeps it well watered; the sprout grows and spreads wide its branches. Joseph, placed in a favorable position among his brethren in every point of view, soon becomes a populous and mighty people. For this reason a likeness is perceived to exist between him and the sprout of a fruit-tree, and he is described accordingly.

"The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms [or strength] of his hands were made strong by the hands of the mighty God of Jacob." Here Joseph is conceived to be a warrior, whom the archers have wounded, and well night overcome. But aided from on high, his bow remains firm, and he does such execution with it, that he eventually becomes the victor. Literally: Joseph's descendants, although for a time crushed and trodden down by their enemies, still by the interposition of God shall overcome them, and subdue them.

"From thence is the shepherd, the stone of Israel." (Heb.: From there the shepherd, the rock of Israel.) This is to be connected with "by the hands of the mighty God of Jacob." Then it would read, "And the arms of his hands were made strong by the hands of the mighty God of Jacob;"

made strong "from there, the shepherd, the rock of Israel." The figure then consists in calling the "mighty one of Jacob" a "shepherd" and a "rock." As a shepherd protects, defends, and feeds his flock, so God will protect and defend Joseph, and supply all his wants. As a rock is for a defense or fortress, so God will keep the enemy from approaching to harm Joseph.

"They shall be on the head of Joseph." Jacob is speaking of his blessings from God. He conceives them to be fragrant oils which are poured on Joseph's head. Literally: Joseph shall be the recipient of all the blessings that God has bestowed upon his father.

Benjamin. "Benjamin shall ravin for tear in pieces] as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Benjamin, in his ferocity and his secret counsels, and in his sly and treacherous manner of carrying out his plans, is conceived to be like a wolf among the flocks of sheep. The ferocious wolf, under cover of night, when the prey is securely resting, emerges from his den, prowls about the fold, seizes a straying lamb, and flees to the forest. He does not at once devour his prey, but raises the hideous howl and gathers his comrades to the feast. They gather from every side, and answer the summons by howling in return. When assembled, they continue their orgies till a late hour, when by a preconcerted signal they tear the lamb in pieces, and each takes a share and retires to devour it. So Benjamin shall deal with his enemies: capture them in an unguarded moment, and divide the spoil among his brethren. Late and early shall he be engaged against his foes until they are destroyed. What a vivid picture is here presented, by the figure of the wolf, of the victorious career of Benjamin!

The next remarkable prediction in order is that of Balaam, the son of Beor, in Numbers xxiii. and xxiv. In its examination we shall quote only those passages that are figurative.

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion." In prowess and boldness the Israelites are said to be like a lion. Then they are conceived to be a lion, and their actions are accordingly described. "He shall not lie down until he eat of the prey, and drink the blood of the slain." The hungry lion goes in pursuit of prey, and though his hunt be protracted, he returns not to his lair until he has caught and eaten his victim and drank his blood, or wholly devoured it. So Balaam saw Israel in relation to the Canaanites and other tribes. He foresaw them pursuing a victorious career, until they had subdued their enemies and taken possession of the promised land.

Again: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! . . . He shall eat up the nations his enemies." "Eat up" standing for "destroy." "He couched, he lay down as a lion, and as a great lion: who shall stir him up?" Herc Israel, in his might, majesty, and prowess, is conceived to be a mighty lion, the king of beasts. Literally it would be: Such shall be his power and greatness among the nations, that in times of peace no nation will dare to make war upon him.

Again: "I shall see him, but not now: I shall behold him, but not nigh.

There shall come a Star out of Jacob, and a Seeptre shall rise out of Israel, and shall smite the eorners of Moab, and destroy all the children of Sheth, and Edom shall be a possession " Having prophesied respecting Israel's prosperity in the land of Canaan, Balaam's thoughts are directed by the Spirit to his eareer in the later ages of the world, beyond his period of prosperity in the land of promise. "I shall see him," saith the Spirit, "but not now," not during this dispensation. "I shall hehold him, but not nigh," saith the Spirit, for those who were deeply interested. "There shall come a Star out of Jacob." Here an illustrious leader is ealled a Star. As some one star in the mythology of the ancients was conceived to be a leader of a constellation on account of its position, size, or brilliancy, so a leader should arise in Jacob in the "latter days." That this prediction refers still to the future is evident from the fact that the leader was to come out of Jacob, as made up of the twelve tribes. "And a Seeptre shall rise out of Israel." Here the regal line is conceived to be a sceptre, the symbol of regal power. Literally it is: "And a regal line shall rise out of Israel." This is also future, as shown from the facts that it was to come to pass in the "latter days," or after the great prosperity in Canaan, and also at a time when there shall be no regal line, for one "shall rise out of Israel." This Star is Messiah, of the regal line of David. In his days shall the dominion of the world be his.

ISRAEL TO BE A NATION OF MISSIONARIES.

APALACHICOLA, Fla., Sept. 2, 1851.

DEAR BROTHER: -Inclosed I send you one dollar, the subscription price of the "Chroniele." I am very much pleased with your paper. I have long felt a deep interest in every thing that eoneerns the Jews. I have long believed that the conversion of the Jewish nation will precede that glorious millennial day, whose approach we are all so anxiously watching. Indeed, I believe that the expression, "Salvation is of the Jews," has a further signification than we have generally believed. It is true that the principal meaning of this expression is, that Christ was of the Jews. But I think the day will come when we will see this declaration-may I not call it a prophecy?—powerfully fulfilled again when the entire Jewish nation shall become a nation of the most self-denying, thorough-going, persevering missionaries that the world ever saw, since the apostles' days. How grand, how sublime is the thought! An entire nation, numcrous, intelligent, energetie, studding the entire world over,-already planted at the different stations where missionaries are wanted, -acclimated, -all at home, though in every part of the world. To see such a nation born in a day,—a nation that are going with their backs always bowed down, their eyes always fixed on the ground, raking up gold and silver,-to see, I say, that entire nation at once raise their heads, at once fix their eyes on the rising Sun of Righteousness, at once leave their farms, their merchandise, their piles of hoarded gold, and "run to and fro" every where erying, "Behold the Lamb,"-oh! how will knowledge then be increased! how will God's name then be glorified! how

will the name of the blessed Jesus be exalted! And oh! what a happy time for this poor, insolvent, sin-sick earth! What shouts of joy, and songs of glory and praise will rise from every part of the world, like one vast, continuous, unbroken cloud! Oh, how should we labor, and how should we pray for such a time! I say, labor and pray—pray and labor; for these two things are inseparable in the conversion of the world, viz.: God's efficiency, and man's agency. And how is it possible that we could have greater encouragement both to pray and labor than we have? The promise of God is engaged—the veracity of Jehovah, the oath of Omnipotence is engaged to bind the enemy of souls, and cast him into the bottomless pit, demolish his kingdom, and bring in the universal reign of peace and love. God is engaged to do more for us than we can possibly ask, or conceive, or imagine. Then let there be no bounds to our exertions; none to our petitious; none to our expectations.

I am, dear brother, yours in the gospel of Christ,

J. R. H.

AN ABRIDGMENT OF RABBI JACOB EMDEN'S VIEWS.

In exciting the hatred of the Christians, we (Jews) have done nothing contrary to the purpose of your Messiah, distinctly expressed by him; for it is well known that Jesus ever insisted on the necessity his disciples were under of doing all that the Jewish law enjoined, and his apostles preached in the same spirit. Thus in the New Testament it is written: "Think not I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, shall be called great in the kingdom of heaven." Another instance of what the intention of Ghrist really was, is shown in his conduct to the lepers whom he healed. He told them that as soon as they were free from their leprosy, they should go to the temple, and offer those sacrifices which were prescribed by the Mosaic law, (Matt. viii. 4;) and further, that they should never forget to obey the ten commandments, which, as we all know, contain the principles of all the Israelitish laws, We also find that Paul, in his Epistle to the Corinthians, accuses them of practising adultery, and makes allusion to a case where he had caused a man who had married the wife of his father to be put to death, (1 Cor. v. 5.) These facts furnish sufficient evidence, without including what I have before quoted, that Christ never meant to destroy the Mosaic Law. This explanation will also serve to show the reason why St. Paul circumcised his pupil Timothy. (Acts xvi. 3.) Timothy was the son of a Jewess; and though his father was a Greek, yet Paul, having himself been a pupil of Rabbi Gamaliel Hazakin, knew that the child of a Jewess was, nevertheless, according to the Talmud, considered to be a Jew. From an apparent contradiction in the gospel, many Christians of great learning have formed an idea that Christ gave them a new law instead of the law of Moses; but how can

such an idea be reconciled with the passage wherein Christ says that he is come only to fulfil the latter? As I have said, the writers of the Gospel never thought to intimate that Christ came to destroy the Hebrew religion: all that they have written merely shows that he wished to establish a religion for the heathen nations, and which he did not profess to be a new one, as it comprised the seven precepts given to the children of Noah, but which had been nearly forgotten by them: to re-establish the seven precepts given to the children of Noah, was Christ's main object, and his apostles were appointed to carry it into effect. No Christian can controvert this proposition. because all of them acknowledge that the law is to be preserved to eternity. It may nevertheless be objected, that the establishing of a distinct mode of worship for the heathen does not agree with the precept given by Paul in his first epistle to the Corinthians: "As the Lord has called every one, so let him walk, and so ordain I in all the churches." (1 Cor. vii. 17.) In answer to this, I aver that Christ did not promulgate a law containing more than the seven precepts; for as the Jews were the only people delivered by the Lord from the Egyptian bondage, no other people had any concern with their religious law, the greater portion of it being connected with circumstances which arose out of that memorable and glorious event. Thus Christ forbade to the heathen idolatrous ceremonies, the eating of blood and strangled animals; but he did not prescribe circumcision to them, or the observance of the Sabbath conformably to the Mosaic law, which had been explained to us by our learned scribes and Pharisees, men to whom the true traditions had been handed down, and regarding whom the phrase, "sitting on the throne of Moses," was applied by Jesus the Nazarite himself: "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you obscrve, that observe and do." (Matt. xxiii. 1, 2.) Acting on the same principle, the apostles introduced baptism among the heathen nations, instead of circumcision, an initiatory ceremony of that kind being indispensable for the proving of a proselyte; and they appointed Sunday as a day of rest to commemorate the first day of the creation, to preserve in their minds the belief that the world is under the control of One who created it according to his own will, and who, whenever he pleases, can undo that which he has done. They did not appoint that day to commemorate the Exodus from Egypt, because none of those to whom they were preaching, nor their ancestors, had ever had any thing to do with Egypt as the Israelites had, and therefore could feel no particular inclination to rejoice on account of such an occurrence. They wished to ameliorate the condition of the heathen, without interfering with the established customs of the Israelites. This was the principal object of the apostles, though to every one it does not appear exactly in that light; for, as the wise man has said, "Counsel in the heart of man is like water in a deep well; the man of understanding only can draw it." (Proverbs xx. 5.) It was therefore that to the heathen nations another day for rest was appointed; but Christ and his apostles, being Israelites by birth, conformed implicitly to the Holy Law, and kept the Israelitish Sabbath, and observed the ceremony of circumcision also. Thus it will be seen that Christ had a double object in view, and which events have

proved to have been fully effectuated,—to ameliorate the condition of mankind at large, and to confirm and strengthen the law promulgated by Moses. None of our learned men ever spoke with so much energy on the perpetual preservation of the Holy Law as he did; and the good which he effected for the Gentiles would have brought forth much better fruits, if they had at all times rightly comprehended his purpose, and acted towards each other with the same philanthropic spirit that warmed his bosom.

ONE OF NAPOLEON'S MAMELUKES.

Literally translated from the German.

Concerning this man, the missionary, Mr. Oster, reports as follows:—
"This Jew, a native of Greece, lost when a child both his parents, and, through fraud, his patrimony. In this forlorn condition, a Mussulman, a goldsmith in Constantinople, took him in his house to teach him the trade. After he had finished his apprenticeship he commenced travelling, which he continued for fifty successive years. He visited all the principal cities of Europe; for twenty years he crossed all occans, and saw all parts of the world. He was one of the three Mamelukes whom Napoleon had brought with him from Egypt and who formed his body-guard. Meanwhile he got married in Greece, yet continued his travels. By industry, he came in possession of a large, massive house and considerable property. Several years ago he lost his wife, and in the battle for freedom, fought in Greece, in which he also took a part, all his property. His house was burnt up.

"Already many years ago he had cherished the desire to become a Christian. A rich Greek merchant, whose acquaintance he had made on board some vessel, offered him his only daughter in marriage, provided he joined his Church; but his aversion to the image-worship practised in the Greek Church made him decline the offer. The Roman Catholics, too, tried, but unsuccessfully, to win him for their Church. In Germany, he became acquainted with the Protestant confession, which he considered to be the true one; and in Berlin already he was desirous of receiving baptism, which was however refused, because he was not able to produce his apprentice's indenture as a goldsmith. He had then to resume his wanderings, still dressed in oriental attire, wearing a long beard and passing himself for a Christian.

"He was always in the habit of working at his trade till of late, when, suffering from sore eyes, he had to discontinue it. He commenced merchandising on a very small scale. Thus he came to Marseilles. Near the coast he noticed several Hebrew books laid out for sale. He took a Hebrew-German tract in hand, and while looking at it, a Jew who stood by told him about me. He visited me. I confess, that at first I had but little confidence in the man. But I put his integrity to the test in many different ways, and found nothing to confirm my doubt that his desire to be saved by Christ was sincere. His late landlord speaks of his character as being unimpeacheable, and as being in disposition like a lamb. Since

then, he visits regularly my lectures on the Sabbath, and calls daily for instructions. He is ever complaining, though upon the whole he feels very strong. Though advanced in age, his hair is still black, not one turned gray; still wears his beard; his oriental costume, however, he exchanged for the European.

"Knowing no way by which to gain his living in this town, being a stranger here, I employed him as a colporteur, and supplied him with Bibles, Testaments, tracts, etc. He bought himself a basket, which he carries on a strap round his neck, or places it on a small portable table, and takes his stand in the public places, near the coast, the exchange, or the public walks, to offer his books for sale. Such merchandise is rather a novelty in Marseilles, and our long-bearded proselyte is attracting the attention of curious people of all nations under heaven, who constantly crowd around him; but especially Jews, who recognize in him their brother. He speaks nearly all the languages of Europe and the East, but he understands none perfectly. Enough, however, he knows of each to give to every one who asks him some idea of the nature of his goods, which he calls 'God's ware,' (Gottesachen.) Soon he was altogether freed from Judaism, and he has now the moral courage publicly and without hesitation or fear to testify for Jesus. His conversion produces here daily more and more sensation, and already he has to bear the cross and share with us in its shame. The Jews curse, deride, threaten and spit him even in the face. But the most remarkable is the circumstance, that ever since he had to deny himself for the sake of Christ, he appears to experience his peace more richly. His joy is great and full. He told me that it was none but God who directed his footsteps to me, since with me he had found what he had looked for in vain all the world round. In short, a change of heart is visible in his very countenance. I find it, however, very difficult to instruct the old man, since, except the Hebrew, he can read in no language. After many fruitless endeavors to instruct and acquaint him with Bible truth, I commenced reading to him the New Testament in German. At the close of each parable or saying of Jesus, I make him repeat what he may have retained. Since I adopted this method, a new era seems to have commenced for the good old man. If God spare our lives, I purpose to administer to him the sacrament of baptism next Easter."

According to later news, the old man was received a few weeks after into the Church of Christ in Lyons.

HEATHEN PERSECUTION RETALIATED UPON THE JEWS.

The Christians, whose lawgiver denounced all revengeful actions in the most positive terms, have persecuted the Israelites with as much bitterness as any heathen tyrant ever testified to his most inveterate enemy. Doubtless the Christians, when they had become powerful in the world, remembered with anger the treatment which the early members of their religion had received from the Romans and other heathens, and wished to avenge their fate; but, as there was no heathen nation against whom they could

proceed, the Romans and others having been gradually converted to Christianity, their wrathful feelings burst forth upon the Jews, and thus they reasoned with themselves: "Those who persecuted our predecessors denied Christ; let us, therefore, punish all who deny Christ at the present time." Did ever man hear of a more insidious argument? It reminds me of a passage in the Talmud: "Tobias sinned, and Sanged was beaten." (אפכר דמים), by Leoinsohn.)

JERUSALEM.

LETTER FROM DR. MACGOWAN. -- HARDSHIPS SUFFERED BY A JEWISH FAMILY.

The history of this poor family is interesting; and as it affords an example of the adventures which not uncommonly befall the Jews, and shows the state of society in this part of the East, I shall briefly give an outline of it,

as it was related to me by the benevolent Karaite.

Khan Hessim, the husband of my patient, was a merchant in Koorasso, in the Crimea, and emigrated to Jerusalem about eight years ago, having in his possession the sum of 11,000 rubles, or about £500, which in this country is considered a very handsome property. On his arrival in Jerusalem he engaged in business, and entered into partnership with a Moslem merchant, named Mahmoud, with whom he ventured into a speculation to a considerable amount, to export a cargo of soap, olive oil, and other articles of commerce, to certain parts of the Levant. Khan Hessim undertook to supply the funds, and Mahmoud was to be the supercargo. The goods were shipped on board a Greek vessel, bound for Sinyrna, but no sooner had the ship east anchor in the roadstead, than an alarm was given on board that she had sprung a leak. All the crew and passengers were thrown into the utinost dismay and confusion, and forgetting their property on board, thought of nothing but to save their lives. Throwing themselves into the first boat that came alongside, they made the best of their way on shore, with all possible expedition, Mahmoud among the rest, rejoicing at having effected their escape from the sinking vessel, though with the loss of all their property. They little imagined that the alarm of the leak was nothing but a preconcerted trick of the captain to get rid of the merchants on board, and obtain possession of their valuable goods. No sooner was he released from their company, than he set sail under cover of the night, and touching at different ports succeeded in disposing of his eargo, the proceeds of which he appropriated as his own. In the mean time, Mahmoud, who with the other inerchants had been left at Smyrna, no sooner discovered the gross deception which had been practised upon him by the Greek captain, than he lost no time in making a full statement of all the circumstances that had befallen him to the Pasha. But what could the Pasha do for him? The captain, the ship and the cargo had all disappeared, and there seemed to be no chance of obtaining any news about them. Seventeen days had passed away, and Mahmoud still lingered at Smyrna, not knowing whither to go or what to do. One morning, as he was walking all disconsolate along the landing place of the port, or the marina, he fancied he descried at a distance a sailor whose face was known to him. On a nearer approach he recognized, beyond all doubt, that it was one of the sailors of the missing ship, in which he had embarked. Without further ceremony, he seized hold of the man, and taxed him at once as being one of the captain's crew, and an accomplice in his robbery. The man, on his side, strenuously denied the charge, and disclaimed all knowledge of either the captain or the ship. Mahmoud insisted that he should go with him before the Pasha; the man

resisted; a struggle cusued, during which some Greek sailors, who were standing by, flew to the rescue of their countryman. They fell upon poor Mahmoud, and beat him severely about the arm and hand, to make him loose his hold of the prisoner. But Mahmoud resolutely maintained his grasp, and finally succeeded in dragging the sailor before the Pasha. the man still persevered in the same statement as before, and denied that he had any concern in the matter. On the other hand, Mahmoud positively persisted in his charge, affirming that he could not possibly be mistaken in the person of a man who had sailed with him in the same ship, and whom he had been in the habit of daily secing and conveasing with for thirty days. What was to be done? With us the accused party would have been remanded until further evidence could be obtained, in default of which he would be set at liberty. But the Turks have a more summary mode of proceeding in such cases, which was adopted on this occasion. The Pasha ordered the prisoner to be bastinadoed. He was immediately thrown on the ground, and the order forthwith executed. The infliction of this test seemed all at once to refresh the prisoner's memory; for he not only confessed as to the truth of the charge, but also gave information that the captain had returned from his voyage, and was then actually concealed in the neighborhood of the town. The information proved to be correct. The captain was found in the place indicated, and taken into custody. It might be supposed that Mahmoud was now in a fair way of obtaining the restitution of his property. But justice is not so easily obtained in the East. The accused party was a Greek subject, and claimed the protection of his Consul. On the Consul's demand, the Pasha handed the prisoner over to his jurisdiction. A court of consuls and merchants was then appointed, before which, after a considerable time had been spent in hearing evidence on one side and the other, the court declared itself nnable to come to a verdict, and referred the whole case to be tried at Athens, before the Greek tribunal. Mahmoud and the other merchants were accordingly under the necessity of making a voyage to Athens to carry on their suit, where they were joined by Kahn Hessim, from Jerusalem. After a long, tedious and expensive trial of the case at Athens, the result was that the captain was condemned to repay the amount of the property he had made away with, by yearly installments, until the whole should be liquidated. This sentence was so unsatisfactory to the losers, that they abandoned their claims in despair of ever obtaining compensation. Hessim returned to Jerusalem a ruined man. He attempted again to begin business, and opened a shop, but upon borrowed capital. He failed in his attempt; his shop and goods were seized, and sold by his creditors, and he was left perfectly destitute. In this condition he was attacked by illness, brought on by anxiety and grief, and which quickly put an end to his life and suffering. The day after his death, his wife was confined and gave birth to an infant. She is of a delicate constitution, and the hardships of bad food and bad lodging, in addition to depression of mind, brought on lumbar abscess, the complaint of which she is now suffering. She was, of course, unable to nurse her child, and had she not found an asylum in the hospital, neither she nor her infant could have survived many days. A more touching instance of destitution and distress I have not met with during the whole course of my experience in Jerusalem. I shall gratefully acknowledge any donations from Christian friends in England, who may be desirous of sending relief to this afflicted Jewish widow and orphan. - Jewish Intelli-

SALONICA, December.—Among the 80,000 inhabitants of our city, there are 35,000 Jcws. The silk-spinning factories, to the number of 25, are mostly carried on by Jewish families.—Orient.

BERLIN.

LETTER FROM REV. R. BELLSON.

In a late communication, Mr. Bellson mentions the following interesting fact:-

Defense of the New Testament by Jews.

The colporteur relates that in one of the places frequented by a better class of Jews, he met one evening a considerable assembly; amongst them were all shades of religious opinion. He offered them as usual a Hebrew Bible for sale, which quickly arrested their attention, one looking at it, and the other handling it, &c. &c. A young Jew who espied a Hebrew New Testament expressed his great astonishment, saying that he had not been aware of its existence in that language; that he possessed one in German, which he so highly prized, that it occupied the first place amongst his books, because he knew no book which contained such morals and such doctrines, and therefore he esteemed it as sacred. This declaration was received with horror and disgust by the rest of the Jews, and gave rise to strong expressions against him that dared to utter it, and blasphemy against the Christian religion and its divinc founder; and of course the poor colporteur, being in their eyes an apostate, had his share of derision and hard names. But the young Jew and his party (for there were some that agreed with him) took his part, and manfully defended him. He says it was most interesting to hear Jews defending the doctrines of the Gospel, against Jews who derided them and lauded the Talmud. The oue party, though they rejected, as they declared, the specifically Christian dogma, yet they held fast to the morals taught in the New Testament, as consonant with reason, and as infinitely higher than the Talmud. The Talmudists, with much of subtle sophism, so peculiar to this class of people, endeavored to prove that the Talmud is of divine origin, and that it only taught and inculcated the belief in one God, as the Jews confess it, and that without the Talmud the Old Testament is altogether a sealed book. The other party flatly denied this, and quoted some of the absurdities contained in the Talmud. Talinudists on the other hand, in support of their views, quoted a number of stories from the Talmud, which the other party received and listened to with derision, who asked how it came to pass that as they were so ready to believe the ridiculous stories of the Talmud, they did not believe the miracles related in the New Testament, as they were much more reasonable and in consonance with the Old Testament? Moreover, the miracles related in the New Testament were attested by many witnesses; whilst those of the Talmud had been seen by no one except the rabbi, who related them merely to confirm another untruth. The young Jew maintained that the very least they could do, was not to deride a religion which taught miracles, whilst their own taught so many infinitely more unlikely. He further maintained that it is every Jew's duty to read and become acquainted with the New Testament. He declared at the same time that he believed in no miracles at all, but that he prized the morals of the New Testament beyond any thing. "Experience has taught us that those children who visit Christian schools, and read the New Testament with the rest, lose all prejudice against Christians, and this is the only way for Jews and Christians to dwell peacefully together in the father-land." One of the Talmudists was extremely incensed against this speech, and all those who took the same view. He pronounced his anathema over them, and gave it as his opinion that the colporteur, being a proselyte, would fare better than they, because he did no longer belong to their community; whilst they still belong to it, and yet reject the ceremonies and laws, and therefore are a great deal worse than Meshumedim (apostates). Until now the colporteur

had only to listen; but when the disputes amongst themselves were ended, he then met some of their objections against the mission, and rectified their erroneous views respecting some of the doetrines of Christianity. These arguments lasted several hours, and when he left some of the Jews thanked him for having occupied the evening so profitably.—Jewish Intelligence.

THE JEWS.

For centuries the "children of Israel" have been a "seattered race"—persecuted by nations, denounced by sects, denied citizenship, a home, and often life itself. The descendants of the "chosen people" are to be found among all nations of the earth, and with their national character, distinctive features, language, religion and traditions, unchanged. They are at this present time as truly a "peculiar people" as they were two thousand years ago.

Being persecuted and outcasts from eitizenship for continuous centuries, in all states and kingdoms, they were compelled to devote their energies to trade and traffic. Being the subjects of almost incessant persecution, banished from country to country, and their property confiscated without previous notice, they have for years and years followed those pursuits among "Christians," that enabled them to make their worldly possessions immediately available.

Even in this country, where the Jews are in the enjoyment, under our laws, of all the political and religious privileges and immunities that are extended and guaranteed to Christians, we find that here even, they are found engaged, generally in the same business and calling as in those countries where persecution, disabilities, and banishment had instructed them to appreciate the value of convertible property, and to be prepared to "leave" at "short notice."

They are engaged, with but few exceptions, in commerce, traffic, brokerage, and banking; as dealers in jewelry and clothing, they are peculiarly distinguished. Nations, states, and kingdoms, that have denied them citizenship, have been, and are now, ruled by these Jewish moneyed kings. And among the numerous failures, frauds, and bankrupteies that have occurred, how comparatively few Israelites are among that number? Exact, and it may be exacting, in their monetary dealings, they are seldom chargeable with violations of their word or bond.

Again: among the thousands of paupers, beggars, vagrants and convicts, who fill our poor-houses, walk our streets, and crewd our asylums, houses of refuge and prisons, how many Jews are to be found? There are some few, undoubtedly, but we have never seen one to our knowledge. In this respect the Jews are a "peculiar people." As a general remark, it is certainly true, that the Jews have no paupers at the public charge, no vagrant or orphan children that they do not provide for themselves, and few or no convicts in our penitentiaries, in charge of the State.

In this city and other parts of the State, we have a large number of Jews, and we have also in the city and State a large number of asylums, hospitals, jails, poor-houses, and houses of refuge; and we venture the assertion that in all of them there are not a dozen Jewish men, women, and children. It is a remarkable fact, and as creditable to the "chosen people" as it is remarkable, that in the State prison at Sing-Sing, New-York, there are seven hundred and ninety odd prisoners, of every creed and color save and except the Jewish—Not one person of the Jewish faith or descent is among the number.

Intelligence. Missionary

MISSION IN NEW-YORK.

REV. I. N. STEINER.

. "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for men, nor waiteth for the sons of men.

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver."—Micah v. 7, 8.

Blessed be God, that our long, long, sad captivity, which we so richly deserved, because of our great iniquity, is coming to an end; and what the sparkling dew-drops are upon the grass, on a bright summer morning, that will be the splendor of Israel in the midst of many nations. What a prospect! Who would not love to be a Jew, or if not one by birth, at least be privileged to labor and pray in behalf of Israel, in whom the Lord Jesus Christ, our King, the King of the Jews, is so soon to be glorified, and God's

holy name magnified?

In regard to my own field of labor, I would take the liberty to state to the friends of our mission, that the reason why I did not send in a journal of my labors for a few months past, is, that during that time I was not connected with the Society as their active missionary; for, some six months ago, I requested for a temporary suspension, being desirous of setting apart some time to get familiar with Luther's translation of the Scriptures, of which as the only authorized German version I have to make use in my labors among German Jews, and also to apply myself more closely to the study of the Word of God; to all of which I could not attend as well as I wished, whilst engaged as missionary of the Society, other duties calling mc constantly away. I did not enter, however, upon this plan immediately, but was enabled by the grace of God to spend two months of that time in laboring among the Jews as formerly; a cursory account of a part of it will be found in the sequel; the rest of the time was chiefly taken up in attending to the above mentioned objects. But I have great reason to praise the Lord of hosts, for He hath not left me without a blessing during that time. I was enabled to prepare a young Jew for Christian baptism, and also giving instruction to another, who, however, was receiving many of his religious impressions elsewhere. One of them, Mr. A——, called at my house during seven months, to get instruction in the Christian religion. With the other brother, Mr. E——, I had intercourse for six months only. They both professed Christ and were baptized the same day, and in the same church—the Broadway Tabernacle, under the care of the Rev. Mr. Thompson. The sole glory belongeth to Him who is able to bring more of the house of Israel to a sense of their great sinfulness before God and his free pardoning grace in Christ Jesus our Lord. May His Spirit bring many more to the feet of the cross, who will be able to exclaim: "We have found Him of whom Moses in the law and the prophets did write—Jesus of Nazareth, the son of Joseph." It is a great mercy to find such a precious Saviour.

Mr. E—— told me that I was the first missionary he ever met with. the first evening I conversed with him, I handed him a book published by the American Tract Society, and, as he remarked to his pastor, this, under

God, was one of the means to lead him to his Saviour. He is now preparing himself for the sacred ministry, to labor, if the Lord permit, among his own brethren; the other brother is still pursuing his profession. Mr. Aon the day of his baptism and at other times, thanked me for having been the instrument in the hands of God of bringing him to Christ: and both told me that they include me in their prayers in their daily domestic worship, when they read a chapter in the Bible and pray together, both living in the same house. From what I know, both of them continue well in their Christian walk and conversation; and in a late conversation, brother A--- told me that he tries to get others to join the church, of which he is now a member. I hope that these brethren will soon write themselves a sketch of their religious history, and give it to the Christian public, to see the ways of the Lord. May God in his infinite grace cause the dew of heaven to descend upon them, and make them more like unto his precious Son Jesus, who is the pattern for us all. "Who are these that fly as the cloud, and as the doves to their windows?" Isaiah lx. 8. Israel, that lost child, that outcast son, is gradually returning to his Father's house. Who does not feel it? And oh, may the time soon come, when with one heart and one voice we shall all cry aloud: "Blessed is he that cometh in the name of the Lord." Even so, Father.

I will now, in a very brief manner, state the labors of every day, so that the friends of Israel may see that the seed is constantly sown among the Jews in this city and elsewhere, hope for good results in due time, and also to see how open the field is now, to pray for us and come up to our help. "Comfort ye, comfort ye, my people, saith your God." Isaiah xl. 1. I will then commence where I left off in my former statement.

June 19th.—Called upon a family in —— street. There were several Jewesses there. Whilst in Europe they used to live but a short distance from my native place. I could not converse a great deal there, since they did not wish to hear my gospel, being prejudiced against the Christian re-

I then revisited Mr. --- 's family. When I called there before, Mrs. -was rather excited, and strongly clinging to her own notions; but at this time she listened attentively and replied very patiently. The Lord subdued her heart. I read the Word of God to her. She told me that she used to attend prayer-meetings—that she reads in the Bible, and attends preaching. I do not believe, though, that as yet she has met with a change of heart. O Lord, save thou her soul.

20th.—This being the day for our prayer-meeting, I went out to invite some to it. Was enabled to converse some on the subject of religion in one

family, where I wished to invite Mr. ——.

21st .- Set it apart as a season of prayer, in behalf of the Jews with whom I have conversed. I do not mention this because of mine own self, but partly because it comes in regularly with my journal, and also because I should be happy if all the brethren in the field would often set apart such stated scasons of prayer. I deem this as important as missionary labor itself, yea, more important in its place, since the Lord hath said that he will be inquired of, to get these blessings for Israel. Ezekiel xxxvi. 37: "Thus saith the Lord God: I will yet be inquired of by the house of Israel, to do it for them." I especially prayed very earnestly and for some time, for a young Israelite, who was then an inquirer after the truth. My prayer was answered, for the next day that same brother called upon me, and waited for me three hours, wishing to see me. I did not succeed in getting an interview with him, before he requested me for a religious book, suitable to his case. I handed him one published by the American Tract Society, which he received with joy. He requested me for a catechism, which he has since received from another converted Jew.

22d.—Met an aged Israelite, with whom I conversed about the Messiali;

he was quite excited, and refused my tract.

I then went some considerable distance to call upon a family, where I had called about a year ago; but I am sorry to say, that after conversing some, Mr. — refused to hear my gospel and did forbid me coming into his house, if I came with the intention of speaking about the subject of religion; otherwise I was told I would be welcome as a visitor. The difficulty was great worldly-mindedness.

25th.—Wrote a letter to a relative of mine, showing her that she cannot be saved by the works of the law, but her only hope is in Jesus; and other

things pertaining to her salvation.

Revisited another relative of mine, where I had often called before, but the Word does not seem to be made effectual. I found it rather difficult to begin, but the Lord opened the way. After partaking of some food, Mrs. — recited a Hebrew prayer in rather a mechanical manner, and with little reverence. I asked her: "Do you understand what you say?" She said: "No." I then remarked: "Would you dare to come before Lord Win our native city, and entering his room, recite some Latin or Greek which you do not understand? Would it not be mocking him? How much worse to come in this manner before God, who is worthy of our highest reverence. 'Holy and reverend is his name.' Psalm exi. 9." These words seemed to produce a proper effect, and I had a goodly opportunity of introducing my subject, by showing the want of spirituality in these services—what God demands, etc.* I could freely preach the gospel for a long time, and my words seemed to leave an impression upon her mind. I read a portion of the Word to her. This is one of my relatives for whom I pray every day regularly. She is a very near relative of mine—yea, mine own dear own dear mother; and though I have to sow the seed there, weeping and in great heaviness, still praying, with faith, I believe she will eventually be saved. I humbly beg my Christian brethren to assist me in my prayer, for I long heavily to have her become a disciple of the meek and lowly Jesus. I would not have mentioned the name, were it not that I desire very much to secure earnest prayer in her behalf, and in behalf of all those of whom I make mention in this or other journals; for mentioning these cases in detail, they are pointed out to the Christian as objects of prayer in his closet and by the fireside. If every Christian should take up but one case, they would all be prayed for, and that by different persons, repeatedly. As it regards my own mother, may the God of Abraham, Isaac and Jacobwho is able to deliver her soul from death, to keep her eyes from tears and her feet from falling—gather her unto himself at the last great day, for Jesus' sake. Amen.

Revisited a family in —— street. There were a dozen of Jews there, mostly young men, but alas! the name of Jesus was mocked and my gospel treated with blasphemy. I left a tract there, but Mr. —— ran after me and threw the tract at my feet. "Father, forgive them, for they know not

what they do."

July 1st.—Met several Jewish children, who asked me for the little book, (a tract,) which I gave them. I suppose these children asked for the little book from merc curiosity, but still I am glad that they get tracts into their hands; they and their parents may read them. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. xi. 6.

Revisited another family in ——street. When I first called there, Mrs. —treated my message in a very frivolous manner, though her husband

^{* &}quot;Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their heart far from me," etc. Isaish xxix. 13.

felt interested in my remarks; but this time she received me in a friendly way. Is not this the Lord's doing? Surely it is. He turneth the hearts of men, even as the rivers of water are turned. Left there a Bible, and read from it.

Met the same young man who threw the tract at my feet but two days ago. He was more friendly than I expected, and was almost willing to take

my tract; another young Jew standing by, persuading him to accept it.

4th.—Set apart as a day of fasting, humiliation and prayer, that God should help me to read more of his Word, and to understand it better; for I feel the need of it very much as a missionary to the Jews.

5th.—Labored in behalf of a young Jew.

6th.—Set apart as a season of prayer for the mission in our city.

7th.—Was ealled upon by a young Jew. Read the Word; gave him a Bible, etc. Revisited a family; read the Word, etc.

8th.—In behalf of our prayer-meeting. We had from eight to nine converted Jews in our meeting; though I am sorry to say, it is not as well attended as it ought to be. It has now existed over a year and a quarter.

10th.—Visiting families.

13th.—The same as the day before.

14th.—Missionary labor at home. Conversation with a young Israelite in the evening.

15th.—Visiting families.

16th.—Ditto. Called upon by a young Jew in the afternoon, with whom I read the Word and prayed.

18th.—Instruction to Mr. ——, at my house.

20th.—The same as the day before, and prayer in behalf of inquirers. Instruction in the evening to a young Jew.

22d.—Family visiting. Instruction in the evening to Mr. —. He

asked me to pray with him, which I did. 24th.—Laboring in behalf of Mr. —, and family visiting.

25th.—Instruction, reading of the Word, and prayer.

26th.—Prayer for inquirers under instruction, and other labors.

27th.—Revisiting my district, and teaching an inquirer. 28th.—The same as the day before, except revisiting.

I try to be every day in my mission field, unless something happens which I cannot prevent; and thus the time is taken up in visiting and revisiting Jewish households; reading the Word of God and praying with them; giving instruction to inquirers; and besides other missionary labors, attending, so far as it is wise and no danger of abuse, to the temporal concerns of those nnder my eare, according to the requirements of the gospel, which tells us not to preach with words only, but with deeds also. It is well to show to the Jews what the nature of the gospel is by our acts; thus to adorn it and recommend it to them. "But to do good and to communicate, forget not: for with such sacrifices God is well pleased." Heb. xiii. 16.

Called upon a family, where Mr. --- was impressed with what I said, and when I left, he remarked: "We will speak again on this subject." And so in another family, where I was listened to quite attentively, and the person I addressed seemed quite interested in what I said; and after I had left

a Bible, I was invited to call again.

I wish to state an interesting incident which made me happy at the time, and no doubt interests my Christian brethren. I revisited a family, where I had frequently and for a long time called before. I had given them several religious books, and I was asked for some more. Mrs. --- showed me a book I had given them, which looked as if it had been used very much, and told me that she gives lessons to her son from it, i.e., I suppose, he reads from it in her presence. Though she herself is an unbeliever, yet she said: "He may do as he chooses—be a Jew, or become a Christian." How many impressions may be left upon the mind of the child, which in after years may, by the Spirit of God, prove the means of his soul's salvation; and thus, Christianity is gradually introduced into these families. I have been privileged to distribute over two hundred such religious books, including Scriptures, and over 20,000 pages of tracts, in different families; and they will do their work in due time. I always feel glad to see them on the shelf in these Jewish households when I revisit them. "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. xi. 1. Mrs. — was willing to come and hear me preach, and if her husband wished it, send her child to a Sunday-school. I read the Word, declared once more the counsel of God freely, and prayed in the family. "Save now, I beseech thee, O Lord: O Lord, send now prosperity." Ps. exviii. 25.

I will now give a short sketch of my labors since I reunited with the

Society.

August 1st.—Revisited a family, where I was told that the Bible I gave them is read, and a willingness shown to hear me preach; though I am sorry to say, there is as yet no evidence of any change of mind. Read the Word and prayed in the family, where once more I could freely and plainly declare the counsel of God; and in all these families I try to let them know, that in order to be saved, there must be repentance toward God and faith in Jesus Christ. This testimony I try to leave behind in every family, and a man ean, with the help of God, get opportunity enough to do this; and thus a sufficient warning is given.

4th.—Revisiting Jewish families. I am very sorry to say, that in many places the soil is yet hard; and one would get discouraged, were it not for the precious promises of God, that our labor is not in vain, and that we do not sow in vain; for others may reap what we have sown with tears. We often see very little fruit of our own labors. God does so for wise reasons.

"One soweth and another reapeth." John iv. 37.

5th.—Revisiting my district, and holding conversation in the various families, though sometimes very short ones; for I deem it to be wiser to spend time and strength rather there where people wish to hear me, and attend to them well, even if they be few in number, than to spend our time where apparently it is of no use, where the heart is cold and indifferent, though we ought to persevere with them as far as it is practicable.

Stepping into a store where there were several Jews, I was enabled to defend the truths of Christianity, and to preach Christ and him erucified. The Word produced its effect; they could not gainsay. I answered with passages from the Old Testament. Mr. ——, the storekeeper, invited me to go with him to the synagogue, and when leaving, he and another Jew were going the same way with me, and whilst conversing on the subject of religion, he asked me for the Word of God, which I gave him, and the other invited me to call upon him. May I meet them both in heaven. Amen.

6th.—Revisiting my district, and preaching the gospel as usual.

7th.—A young Jew called upon me, and also laboring in behalf of our prayer-meeting.

8th.—Labored in behalf of this young Jew, and other missionary labors at home.

9th.—In revisiting my district, called upon a family where Mr. —— has made an outward profession of Christianity for many years, but from his remarks I gathered that he was none in heart, as he afterwards confessed himself. I begged God to help me to declare unto him the counsel of God at this time, clearly and freely, which I was enabled to do, as a testimony against him, if he go on any longer in that way. How much good may result from such an interview, if used properly. May this interview not have been in vain.

11th.—The young man mentioned above called upon me; explained the Word to him, etc. Laboring also in my mission-field, by revisiting, to see whether the seed sown a year ago is springing up.

I beg my Christian friends to pray earnestly for me, that God may give me grace to be wise, persevering, and like Jesus in all respects; a minister of the circumcision, imparting to me constantly a true genuine love for my dear kinsmen, to love their souls and bring them to the feet of Jesus, that soon we may be gathered by him, as the hen gathereth her young ones under her wings, and he be the glory of Israel evermore. May God hasten it in his time, and to Him, the Father, the Son, and the Holy Ghost, shall be praise and honor, world without end. Amen.

REV. S. BONHOMME'S JOURNAL FOR AUGUST.

During the past month I have been operating in the city of Philadelphia, at Newville, Carlisle, and Harrisburg, Pa.

In Philadelphia, for two Sabbath days in succession, I was permitted to advocate the doctrines of the atonement and other religious truths in a Jewish family and other Israelites, male and female, not belonging to that On the second occasion a controversy arose between a Mr. P. and myself, and though strongly opposed to the doctrine of a Mediator, I pre-

sented for his reading a Hebrew tract, which was wholly perused while there after the controversy ceased; and he likewise read some of the Old Paths which I had with me. I am always well received in this family, and am permitted to speak freely upon the subject. It is a large family of children, and they are very attentive, reading our tracts and likewise the Old

and New Testament.

Another Israelite, a merchant, in a conversation confessed to me that his wife was strongly opposed to Christianity, and he was only prevented by her and others who at her instigation seek to keep him from the public acknowledgment of the Messiah. I gave him to understand, that neither his wife nor any other human being could save his soul, and endeavored to show him his own responsibility to God and that of his children. May God remove the hindrance, and graft this natural branch into his own good olive tree.

I met and conversed with other individual Israelites, but I can record nothing of special interest, only I endeavor to reach them so far that they may

be made sensible of their lost condition.

At Newville I met an Israelite and invited him to my room, where I gave him religious instructions. He was just about leaving for California; he was entirely destitute of practical religion. I gave him several tracts.

At Carlisle I visited three Jewish families, one of them Mr. L., an Israelite who married a Gentile lady. We had a long argument upon Daniel's prophecies with reference to the two distinct advents of the Messiah—ch. ix. 24-27, and ch. vii. 13, 14. He first insisted that no such predictions were contained there. I asked him for a Bible, which he produced with a New Testament, and in the presence of several citizens I proved to him from his own Scriptures that Messiah was to come twice, first before Judah's dispersion, prior to the second temple's destruction, and secondly at the destruction of Papal Rome or the fourth kingdom of Daniel.

One young man in a store was very much affected with the truth I presented to him. He acknowledged the irreligious state of the Israelites in this country. He promised to call on me in Philadelphia to receive a

religious book.

In Harrisburg I visited three Israelites. They seem to be altogether given up by the Good Spirit, and are living without God and without hope in the world.

At the late great fire in California, six Israelites fled with their goods to an iron house so as to save the goods, and the heat became so intense that all six of them were found together roasted, unable to make their escape. One, who was a seventh, escaped by the way of the roof badly burned. One of the six that were burned had a very good business and a wife and child in Harrisburg, but for the love of gain was thus overtaken in a fearful judgment, leaving his widow and child to mourn over him. But the worst of all is, that they are not prepared for a future world. Let the Christian Church be admonished with reference to Israel's deplorable condition, and let her liberalities and prayers be extended towards the lost sheep of the house of Israel. Surely God will require at the hand of the Christian Church that which she owes to Israel; and if indifferent to these claims, God will surely charge her with the blood of souls of these wanderers. May God in his infinite mercy stir us all up for this great work; to proclaim salvation to the seed of Jacob through a crucified Redeemer! Amen.

Tracts distributed during August, 118 pages.

CONSTANTINOPLE.

LETTER-REV. MR. THOMSON TO THE CONVENER.

Spanish School violently opposed, and for the present emptied of pupils.

Constantinople, Haaskior, June 4, 1851.—I write at present under circumstances sufficiently trying. Our Spanish school, which for the last two years and a little more has been a centre of light among this people, as well as a powerful means of their social and moral elevation, is at present all but prostrate. It has been attacked with a violence which has, for the moment, carried every thing before it. Let me briefly relate the facts of the case.

carried every thing before it. Let me briefly relate the facts of the case.

When the school resumed in September last, after the summer vacation, our numbers were very low-only sixteen; partly on account of the children having been sent to other schools during our month's vacation, but chiefly on account of previous denunciations. Our best scholars, however, had continued with us, and we were much cheered in observing their rapid progress. From that date every month brought a slow but sure increase to our numbers; so that, in the early part of March, when we were cheered by the short but cordial visit of the Rev. John Anderson, of Helensburg, and especially by the interest he took in our schools, the number in actual attendance was forty, of whom more than one half were Spanish. The value of education was now becoming better appreciated; the most recent denunciations were several months old, and had lost much of their power; parents began to consult their own desires, and our school now increased at an altogether unprecedented rate. By the middle of April we had fifty in regular attendance. This was just before the Passover, when we have ten days' vacation. On resuming the school, we received not only a large addition in respect of numbers, but what was peculiarly interesting, five boys of from nine to thirteen years of age, besides one or two others who were unsteady. In short, it was plain that the school had been silently, but powerfully, working a change upon the habits and feelings, as well as the intellects of the people, and that female education especially had received an impulse quite unknown hitherto among the Sephardee (Spanish) Jews of this country. On the 24th of May we had seventy-one pupils in actual attendance, of whom fifty-four were Spanish children, chiefly girls; the others being German Jews, English, and Greeks. But during all this time our progress had been watched by jealous eyes, and a very small matter was sufficient to reveal the whole amount of opposition that was secretly entertained to our operations. On Saturday, 17th May, I went to see one or two of the pupils who were ill. This, by the way, might afford me a

very painfully interesting topic for some remarks, as I found that Turkish charms and incantations had been the remedies resorted to in each of the cases, but I must forbear. In one of the families I was very courteously received, and soon the gospel became the subject of conversation. To aid him in his defense of Judaism, the father of our pupil called in the aid of a more learned neighbor, who was really a pretty sensible man, and seemed to understand, better than most Spanish Jews, when he had got a satisfactory answer to an objection. A long and friendly discussion ensued, the result of which was, that whilst it was allowed that I held many important truths, the amount of error I held and taught in the school was found to be so great, that the child could not be allowed to attend any more. Here, then, one fire was kindled; for Senior Nissin, with whom I had been conversing, was a man of considerable importance in the community. Still, Monday morning found the room full of parents, who had come to entreat us to receive their children. One of these stayed for several days, and heard our Scripture lesson, with which we always commence the business of the day. Almost the very same thing now took place as happened last He endeavored to lead me into discussion in the school, and failing in that, went and brought a Rabbi to come and hear for himself the sort of teaching that was communicated. To this, of course, I did not object. though it was easy to foresee the consequences. Not only did that Rabbi find that Christianity was taught, but that the majority of the children appeared to give a hearty and intelligent consent to the doctrines illustrated and enforced. This was enough; though, to make still surer, various other persons of some note visited the school during that week, and took the dimensions of the alarming apostasy that threatened their community. On the morning of the 24th, a denunciation of uncommon severity was issued against all who should send their children; and such was the effect of the solemn eeremonial, and the influence of private remonstrances, and threatenings of imprisonments, that of our fifty-four Spanish pupils, only eight ventured to attend on the following Monday. Even such an attendance as this enraged the Jews, and on Tuesday and Wednesday mornings, parties were appointed to watch and beat any who should venture to attend. It is believed, however, that an intimation that redress would instantly be sought, should this be repeated, had the desired effect in this ease; at least violence was not repeated. Private threatenings and expostulations were used, however, unceasingly; a new denunciation of equal strength was repeated against the school on the following Saturday, and it was now also made a high offense so much as to speak to or recognize Mr. Tomori or myself. The eonsequence has been that during this week only one Spanish child has attended—a little girl, whose parents have too much fondness for learning, and too much independence, to submit to this rabbinical tyranny.

I might mention many rather interesting circumstances connected with this event, but am afraid of trespassing upon you at too great a length. One boy in particular excited our deepest interest. He is the son of a Jewish schoolmaster, and therefore was more likely than any other to be among the first to withdraw; but instead of that such was his attachment to the school, that even parental authority could with difficulty keep him from coming to us. He has been with us only about two months, but has made very rapid progress, and seems deeply to feel the importance of many Christian doctrines and evidences. He is about twelve years of age.

Such, then, is our present position; yet we are far from despairing. At present we feel certain that we have gained ground; for we plainly see that nothing but fear, physical or superstitious, restrains the people from sending their children to us most cordially. And already, from one or two quarters, there are indications that the more intelligent parents are weary of this game, and are auxious to send back their children. One individual of some influence, a doctor, called to-day to effect a compromise, I suppose,

with us, but I happened to be in Galata on business. We eannot, and dare not give way; let them count the cost themselves. With God's blessing, this storm may even greatly tend to the furtherance of the gospel; it has noved the community to its innermost depths, and turned the attention of all classes for a little to the pretensions of the Protestant faith—we trust we can say, in some considerable measure, to the cross of Christ, as a sign spoken against, if not as the power of God and the wisdom of God. Yet even so, inquiry is excited, and we hope to reap encouraging fruits from this

upturning of the soil.

We expect Yaneo in the course of a fortnight, when I shall learn viva roce the results of his tour. This, at least, is highly satisfactory, that though he took a very large supply of books with him, he has disposed of almost the whole already, and will probably return to us empty-handed. He writes, that in some places he was received as a brother, while from others he was rudely expelled. The Rev. S. Mayers, who has already been appointed by the London Society to occupy Hadrianople, writes very favorably of Yanco's suitableness for the office he now discharges. Begging to be remembered with special prayer in our perplexing circumstances.—

Home and For. Miss. Rec., (Free Church of Scotland.)

Foreign Antelligence.

Breslau, January 27th.—Among 6,324 pupils who receive their education in the various public schools and colleges of Silesia, 916 are of the Jewish persuasion.—Lon. Jew. Chron.

Paris, January 15th.—M. Marchand Ennery, chief Rabbi and President of the Central Consistory, has been decorated with the order of the Legion of Honor.—Ibid.

Padua, January 6th.—A prize of one thousand florins will be awarded to the writer of a history—political and religious—of Israel, from the siege of Jerusalem by Nebuchadnezzar to the last of the compilers of the Talmud. The college for the training of Rabbies, in publishing this prizeessay, acceded to the desire of a generous gentleman, who volunteered the prize, but whose name must for the present remain unknown. The successful essay becomes the property of the party who gave the money.—Ibid.

BERLIN, December 27th.—At the mobilization of the army a number of Jewish physicians were added to the medical staff. Several of them declined to take the oath in the form prescribed for such occasions; their demand was granted, but at the conclusion of the prescribed form, they had, without any further addition, to add the words, "So help me God," and declare at the same time in writing, that they consider this oath binding on their conscience.—Ibid.

Rome, December.—Rothschild's agent had a few days ago an interview with Cardinal Antonelli, to ask in the name of his house an amelioration of the condition of the Jewish inhabitants of Rome. The Cardinal held out the hope, that in the reforms contemplated in the jurisdiction of Rome, the Jews shall be placed on a level with the other subjects of the Pope.—Allgemeine Zeitung des Judenthums.

Bayaria, 4th January.—Although the public press entertains the hope of an amelioration of the condition of the Jews, there is little prospect of seeing it earried out. The ministry has already dropped the whole affair. The government is in the hands of the Roman Catholic party, who treat the Protestants in the same manner.—Lon. Jew. Chron.

Book Notice.

"Eroch of Creation." By Eleazar Lord. New-York: Charles Scribner, 145 Nassau street.

Geology as a science is made a branch of education in many, if not all our academies, institutes, and colleges, and in some instances it is even taught in our common schools. To this there is no objection, provided the instructor confine himself to the facts of geology. But human nature loves specnlation, and in geology the passion seems to be gratified to the utmost. The theories of geology are almost endless. Each instructor will have his favorite theory. To it he must convert his young charge; and hence there are rising up all over our country numerous circles, each representing and maintaining a specified theory as to when, how, and wherefore the surface of the earth was formed. These theories agree mainly in one point, viz.: the remoteness of the epoch of creation. Our minds when in college were abused with the following theory: That the earth is eternal; that what we see "going on" now has always been "going on;" that the rivulets from the hills and mountains are washing down sediment; the rivers take it up and carry it to the lakes, seas, and oceans; there it is deposited in layers, and becomes rock of a certain class. At the same time that this is going on, there is a power at the bottom of the mighty waters gradually heaving up this stratified sediment, forming new hills and mountains and throwing the oceans into new beds. To account for vegetable and animal remains found in the north, but belonging to the south, and vica versa, the sun is supposed to have great periods, alternately presenting to the earth warm and cold sides; that while he is presenting his warm side, the temperature of the earth gradually rises until the frigid are melted into torrid zones, producing vegetation and animals accordingly; while he is presenting his cold side, the temperature of the earth sinks until the torrid become frigid zones. Such theories, supported by superior learning and ability, are immovably fixed in the young mind, and despite his early religious teaching, he begins to speculate upon the Mosaic account of the creation, till finally, "in the beginning" does not mean "in the beginning;" "in six days," does not mean "in six days;" "created" does not mean "created;" and he finds that a new vocabulary must be made for the whole Bible, and when this scheme is accomplished, both vocabulary and Bible are discarded. This is the course that not a few minds take. There has been needed some counteracting influence upon this whole subject-some text-book put into the hands of our young men, to which they could refer these mooted theories in geology. "The Epoch of Creation" will serve this purpose admirably well.

The author settles the "cpoch of creation" by the Scriptures, showing by numerous references that "In the beginning" has a uniform usage, denoting the commencement of a new series or order of things, and never means "in eternity," or prior to the event of which it is "the beginning," &c. That the history of redemption by Christ as Mediator, when studied from the beginning, militates against the theory that "the earth has been created for millions of ages," or for any length of time before "the

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evening and the morning" which constituted the first day. That geological facts do not substantiate any such theory, or render it credible. That the inferences from existing phenomena of geology, on which the theory rests, are puerile and absurd. That the assumptions in relation to the formation of published, coal, &c., are impossibilities. That the universal deluge when comprehended, originating in great moral reasons, is a cause adequate to all the principal phenomena of geology. A sound judgment or good "common sense" is brought to bear upon these geological theories, in their relation to geological facts, inferences, and assumptions, and also to the Mosaic account; and as might have been expected, the result is highly satisfactory. We have been led to give this extended notice of this work, because it teaches us how to deal with that tendency of the age that "wrests Scripture" for the sake of human theories or scientific inferences, which is "philosophy falsely so called." We have the Scriptures written in human language, which has its settled rules, and we have "common sense" to maintain these rules against all speculation, so that when a theory comes in collision with them we know how to treat it,—take it for granted that it is founded in ignorance or mistake.

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